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and one on the *Quest of the Holy Grail*. After a brief introduction which discusses the appearance of mysticism in Christianity, neo-Platonism, Gnosticism, and Buddhism we come to Islam in which Sufism and its experiences are the subject of the book. The sources here are mostly Persian. I am not competent to criticize Dr. Nicholson's renderings, but the phenomena he describes are those familiar to us in all mysticism. There is the same emphasis on asceticism, on self-renunciation, on quietism, on absorption in the Infinite. The Moslem saints are own brothers to the enraptured monks and nuns of mediaeval Christianity and to the Yogis of India. They experience the same illumination, and the experience in the one case as in the other cannot be described in words. All the saints are credited with miracles, though some of them lay no stress on them. Some in every communion despise outward ordinances:

The true mosque in a pure and holy heart
Is builded: there let all men worship God;
For there He dwells, not in a mosque of stone.

A recurrent phenomena is self-hypnotism, self-delusion rising to identification of the self with God. The temptation to antinomianism is never far away, for he who has the inner light is released from all legal bonds:

The man of God is made wise by the Truth,
The man of God is not learned from book.
The man of God is beyond infidelity and faith,
To the man of God right and wrong are alike.

Revolt as we may from some of these extreme declarations, we need not doubt that in the ranks of the Sufis are many sincere seekers after God and many who love Him for Himself alone.

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THE NEW TESTAMENT IN THE TWENTIETH CENTURY

The work here reviewed¹ is not an Introduction to the New Testament in the generally accepted sense of that phrase. In fact it omits any extended reference to some matters which would require consideration in a regular Introduction and discusses other topics which would

¹ *The New Testament in the Twentieth Century. A Survey of Recent Christological and Historical Criticism of the New Testament.* By Maurice Jones. London: Macmillan, 1914. xxiv+467 pages. \$3.00.

not be found therein. It is rather an attempt to give the reader a general but clear impression of the present positions of critical scholarship on the vital questions in the New Testament field. In the main it is a successful attempt, and the book will be found valuable to many who have neither the time nor the means to make more extended investigation.

The volume is divided into two "books," the first of which is mainly concerned with christological investigation and speculation. The Christology of the Liberal Protestant School, the "Jesus or Christ" controversy, the somewhat analogous discussion "Jesus or Paul," the Christ Myth, and the eschatological problem are all passed under review and evaluated. To the chapters dealing with these subjects two others are added, one on "St. Paul and the Mystery Religions" (a very useful chapter in spite of some defects), and a second which bears the title "The Language of the New Testament."

The second "book" deals with the literary problems of the New Testament. No separate treatment is given to the first three Gospels, but the Synoptic problem is succinctly set forth and the present positions indicated. The Acts of the Apostles receives an adequate share of attention, the work of Ramsay and Harnack being especially considered. Only those of the Pauline Epistles whose genuineness is doubted come in for detailed discussion. The Second Epistle to the Thessalonians, the Epistle to the Ephesians, and the Pastoral Epistles are thus singled out. The Epistle to the Hebrews and the General Epistles find a worthy place in the treatment. The book concludes with four chapters on the Johannine literature, considerable space being given to the Gospel. The conclusions reached and the positions held are in general those of the moderately critical English school. A method frequently used in this volume in presenting a problem is to give a condensed but clear statement of the views of representative scholars and then to pass judgment on the whole situation. The moderation of the book will commend it to a wide constituency, while the general fairness, the clearness of expression, and the fine spirit of the author make the reading of the work attractive.

A few minor matters call for attention in the way of criticism. While discussing the "Jesus or Christ" movement the author makes a statement which tends, doubtless unintentionally on his part, to create a wrong impression. "The attitude of recent criticism which denies the unity of the New Testament, and whose main purpose is to create a breach between the Jesus of history and the Christ of worship has attracted considerable interest in our own country" (p. 26). Are the

terms "purpose" and "create" used fairly and accurately here? The attempt to explain the predictions of the future judgment and kingdom which are attributed to Jesus is eminently unsatisfactory from the standpoint of a historical understanding of the Jewish eschatology which lay back of our gospel representations. The adjustments which the writer attempts are awkward. In speaking of the chronology of the mystery religions and arguing the point that they were too late to have effective influence on Paul, the author has surely been led into overstatement in the following sentence: "With the exception of the Serapis cult the mystery religions were not widely diffused in the Empire until the middle of the second century, and it was not until after this that they became transformed from local cults into universal mystery religions" (p. 137). In the chapter on "The Language of the New Testament" is not the question begged when the argument regarding the Greek used in their writings is based on the assumption of the use of Aramaic by the authors of "the Epistles of St. James, St. Jude, and I St. Peter"? Another instance of overstatement is found on pp. 230-31 where the author in speaking of the work of Hawkins and Harnack says that they "have subjected the Lucan writings to an exhaustive linguistic analysis, and have proved to the satisfaction of all who approach the subject, free from presuppositions, that the author of the diary in the later chapters of Acts is one with the author of the whole book and of the Third Gospel."

A valuable feature of the work is the inclusion of selected bibliographies which are placed at the beginning of the treatment of the various topics of the book. By means of these the reader is directed as to further pursuit of his studies in these fields. As a rule these bibliographies are carefully selected, but occasionally one is surprised to note the omission of books of the first importance. Surely Case, *The Historicity of Jesus*, Wendland, *Die hellenistisch-römische Kultur*, Radermacher, *Neutestamentliche Grammatik*, should be included. Others of equal importance could easily be mentioned.

But apart from these minor matters the work is a welcome one and should render a service of which other books are incapable. Its value will be increased if it should impel its readers to further investigation of the problems outlined. The author's excellent literary style and work of a high order on the part of the publishers combine to add to the pleasure of reading the volume.

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